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women to exploitation, industrial injuries, social segregation, transiency, and un-American standards of living.

The more the American community provides accurate information on laws, the war, and American ideals, and protects immigrants from exploitation, insanitary housing, and other forms of social neglect, the less shall we hear of the alleged "menace" and "problem" associated with each new race that arrives.

The more we all practice our Americanism—enforcing good laws, providing just labor conditions, actually working with those concerning whom we have bright ideals, and with tireless enthusiasm consciously building a nobler nation—the more certainly will the hundreds of thousands of our foreign-born American soldiers return from the trenches and find the America worth fighting for awaiting them.

The Massachusetts Joint Committee of Religious Education

This is a day in which old organizations are undergoing transformation or are finding themselves in danger of being replaced by others more representative of the spirit of the times.

The Massachusetts Council of Religious Education, a new body, of which Professor Walter S. Athearn with his program of education is a representative member, and the Massachusetts Sunday School Association, which has hitherto held the field in that state, have formed a joint committee with Mr. George A. Goodridge as executive secretary and educational director, this

action being preliminary to the amalgamation of the two organizations.

An elaborate scheme for the advancement of religious education in the state, which will parallel the system of public-school education, is the aim of this joint committee. The work will involve a state board of religious education, a state director of religious education, training schools for leaders in each city of over ten thousand inhabitants, common educational standards, week-day religious schools, and a religious survey of the whole state with reference to the needs of the children and young people in educational, social, industrial, and recreational conditions, and the creation of a widespread consciousness in matters of moral and religious education.

There is a grave question in the minds of some as to whether this method of promotion of religious education through an independent state organization will meet with the approval of the denominations, and it is very possible that in some states the co-operation of the denominations will be more valuable than that of other existing organizations. However that may be, there seems no longer a question that any program of religious education which will command support today must be really educational as well as religious.

The twenty-page bulletin which has been issued by this Massachusetts Joint Committee is extremely edifying reading.

CHURCH EFFICIENCY

Christian Unity

The one thought which seems to be uppermost in these post-bellum days is how best to co-ordinate the Christian forces for the task of religious reconstruction which is before the church. We therefore devote a few pages to several phases of this question upon which the leaders of the churches have recently expressed themselves.

Have denominational schools a moral right to exist?—The editorial in the October

number of the *Christian Union Quarterly* challenged this right and launched the question for discussion. It says in part:

One of the chief barriers to unity and catholicity is the denominational school. It is not only the institution of a party in a distinct sense, being controlled and supported by a denomination, but it becomes a necessity for the perpetuation of that denomination, being the source from which denominational direction and guidance commonly come. If it does not stand for a partisan interpretation of Christianity as

strongly as formerly, and this we are glad to acknowledge, it is at least the institution of a distinct party within the church, whether that party be Roman Catholic, Episcopalian, Congregational, or Disciple. If the denominational school is not partisan at all, as some now claim, then there should be immediate willingness to consolidate with the schools of other communions, in keeping with the times, thereby reducing expenses and at the same time securing better equipments; better spiritually, mentally, and physically. . . . The times demand that the denominational schools face the issue as our armies are facing the issue on the European battle-field, and not to be satisfied with their denominational isolation, but seek earnestly for such consolidation of educational interest as will strengthen the unity of the church in its warfare against the forces of evil. . . . Denominational schools ought to get together. It is both possible and practical. These times demand united effort. Pride and the love of a party must give way to service and the love of the whole church.

The January number of the same magazine brings to hand twelve letters from the presidents of theological schools representing six denominations. They furnish interesting reading. The Methodists, as a general rule, speak in favor of affiliation, the Congregationalists present two viewpoints, the Presbyterians are cautious, while the Episcopalians, Christians, and Disciples either dissent or favor co-operation, retaining denominational control. We quote briefly some of these conflicting opinions:

C. S. Nash, president of the Pacific School of Religion, Berkeley, California:

The strictly denominational school, controlled and administered in that narrow interest, using a curriculum which puts its sectarian stamp on its graduates, is out of date. It should consider a number of alternatives. If it remains under denominational control, it should at least liberalize its funds and curriculum so as to train on equal, non-sectarian terms students from all quarters. Or such a school would take a more forward step by making itself undenominational in constitution, board of control, and faculty. Better yet would be

co-operation and federation of such undenominational schools as are near enough for the purpose. And best of all would be unions of many small schools into a few splendidly equipped ones, established at great educational centers in the mighty currents of the world's life, among cosmopolitan populations which furnish laboratories for training and fields for service.

Charles M. Stuart, president of the Garrett Biblical Institute, Evanston, Illinois:

A union theological seminary movement is bound to come, and I should personally be favorable to such a movement and interested in it. . . . I doubt whether the church is quite ready for a plan which would wipe out entirely the denominational inheritance of the past; nor am I sure that this would be desirable, even if possible. If the theological students of today were to study together, it would be easier for them as the ministers of tomorrow to work together in closer harmony and with more cordial co-operation.

James G. K. McClure, president of the McCormick Theological Seminary, Chicago:

General sentiment in favor of unity, however beautiful it sounds and however unctuously it is expressed, will, I fear, produce very little result until we actually face the definite matters that keep us apart—matters that always must keep us apart until they are changed. As the relation now stands, there are (I fear again) principles of polity existing among our Protestant bodies that make real unity between these bodies impossible. When those principles of polity are changed, and only then, the dawn of the day of unity will have come.

Hughell Fosbroke, dean of the General Theological Seminary, New York City:

Holding as I do that every body of Christians has vital hold upon actual truth and that such hold is more far-reaching and penetrating than the reach of any individual members of the group, I cannot help feeling that, for the effective interpretation of their particular trust, men need in their days of training the close and intimate participation in the corporate life of their communion that only the denominational seminaries can give.

E. Lyman Hood, president of the Atlanta Theological Seminary, Atlanta, Georgia:

The last official statistics obtainable state that the theological schools in the United States now number one hundred and sixty-nine. In them are 1,422 teachers and 12,051 students. The real estate is valued at \$24,321,211 and the endowments total \$40,895,681.

The writer maintains that in attempting to answer the question propounded in the editorial we must bear in mind the relation of the schools to each other, to their respective denominations, and to the people.

This needed mobilization of seminary forces would bring new incentive and faith to teachers and students. . . . Furthermore it would successfully eliminate a competition from two sources; first, from the larger universities which are at present openly appealing to the more scholarly of our students to prepare, by graduate work, for the varying forms of the Master's work. And second, from the so-called Bible schools, which have raised the cry that the teaching in our seminaries may be philosophic, but it is no longer primarily biblical. And these schools of so comparatively a new type are not only getting the ear of the public but the young men and the young women of the people. We must get together if we are to live.

W. F. Tillett, dean of the Vanderbilt University School of Religion, Nashville, Tennessee:

I do not know of anything that would promote genuine Christian catholicity and co-operation and bring about Christian unity both visible and invisible among the various denominations so speedily and effectually as the transformation of denominational into interdenominational schools of theology and the consequent education of the young ministers of these various denominations together in interdenominational theological seminaries. One generation of young ministers thus educated would speedily solve the problem of church unity.

George G. Bartlett, dean of the Philadelphia Protestant Episcopal Divinity School:

With the end for which the editorial yearns I am in profound sympathy. A divided church seems to me the tragedy of tragedies. . . . I am firmly convinced that reunion must be had; and that to gain it we must all be ready, not to forget or depreciate the convictions that make up our differences, but to trust to the inherent power of truth to prove itself; and so trusting must be ready to enter upon peace conferences with few or no reservations or conditions. . . . But I cannot feel that an attempt to end or transform the denomination schools will at present prove practicable or wise or truly helpful; though I am ready to believe that even now *some* of our seminaries might profitably be abandoned, or combined. In the main, however, I am firmly persuaded that the denominational school must be maintained for the present at least, and strengthened—much as I also hold that its spirit cannot any longer remain narrowly belligerent and sectarian.

Ozora S. Davis, president of the Chicago Theological Seminary:

Personally I believe that we must seek Christian unity of spirit and service; but I do not feel the need of uniformity of organization or ritual. I believe that real Christian union may for the present be best promoted by variety of forms expressing essential unity of spirit and temper. And to this ideal the denominational theological school is necessary.

R. H. Crossfield, president of Transylvania College, Lexington, Kentucky:

I am of the opinion, however, that such a unification will not come until the ministers and leading laymen of the various communities are made to see the importance of such a move, and are willing to co-operate most heartily with the theological seminaries.

The Philadelphia conference.—Many things have occurred during the past decade to awaken interest in Christian unity. Among those that have been the most outstanding in America are the creating of the Federal Council of the Churches of Christ in America in 1908; the establishment in 1910 of the Protestant Episcopal Christian Unity Foundation for research and conferences; the appointment in 1910

of the Protestant Episcopal Commission on the World Conference on Faith and Order, the establishment at the same time of the Disciples' Association for the Promotion of Christian Unity, while the Presbyterians already had a standing committee on church co-operation and union.

Another new chapter in the same movement was opened by the recent Conference on Organic Union of the Evangelical Churches of America, held at the invitation of the General Assembly of the Presbyterian Church, in the city of Philadelphia in December of last year. In spite of the lack of time for extensive preparation and of the suspension of the annual meetings of several of the denominations owing to the influenza epidemic, sixteen communions were represented by a total of nearly one hundred and fifty delegates. The close of the conference was marked by the unanimous adoption of the following resolutions, which we transcribe from the *Christian Union Quarterly*:

That the members of this conference from each communion be asked as soon as possible to appoint representatives on an "ad interim" committee to carry forward the movement toward organic union.

The committee shall be composed of one member from each communion, and one additional member for each 500,000 communicants or fraction thereof.

The same privilege of membership on the committee shall be extended to evangelical denominations not represented here.

The members of the committee appointed by the Presbyterian Church in the U.S.A. are asked to act as the nucleus and convener of the committee.

This committee shall be charged with these duties:

To develop and use at its discretion agencies and methods for discovering and creating interest in the subject of organic union throughout the churches of the country.

To make provision for presenting, by personal delegations or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate

in an interdenominational council on organic union.

To lay before the bodies thus approached the steps necessary for the holding of such council, including the plan and basis of representation and the date of the council, which shall be as early as possible and in any event not later than 1920.

To prepare for presentation to such council when it shall assemble a suggested plan or plans of organic union.

Pulpit exchange between Anglicans and non-Anglicans in England.—The matter both of exchange of pulpits and of intercommunion are receiving some lively discussion across the water. The *Christian Commonwealth* (London) says:

The pioneer work done by the City Temple is bearing fruit. It is now possible for an Anglican clergyman to preach in a Nonconformist church without being "inhibited" by the bishop of the diocese. The visits of Bishop Henson and Rev. W. A. Cunningham Craig to the City Temple have been followed by one from the Rector of St. Botolph's, Bishopsgate. . . . It only remains for the Anglicans to invite Nonconformists to preach in their churches to make the interchange complete. As will be seen by what follows, the Bishopsgate rector is courageously taking steps in this direction. Rev. Hudson Shaw, who was in khaki, conducted the whole of the service in the City Temple on Sunday evening. . . . Before the sermon the rector said: "I am tired of talking, tired of saying the smooth things to my brethren who worship with other forms and in other churches; the time has come when we must act, and so I hope Dr. John Clifford will preach in my church next Thursday at midday, and so I preach in your church tonight. It means for my part just a longing for fellowship with all Christians, I do not care who they may be."

The Labor Movement and Christianity in Japan.—The following by H. W. Myers from the issue of February 15, 1919, of the *Mission News*, published in Kobe, Japan, will be of interest:

About ten years ago there was in Tokyo a group of active, aggressive Socialists who

had absorbed the most radical views of the Western world and were eager to spread these views in Japan. In the course of time the Marxian Socialists and the Christian Socialists drew apart. The Christian group, under the leadership of Professor Abe, of Waseda, with Mr. Kinoshita, Mr. Tokutomi, and others, wrote numerous books on social questions and published a flourishing magazine called the *New Century*. Then came the so-called Nihilist plot under the Katsura ministry, when Kotoku Denjiro and his friends were executed. The government suppressed the whole movement with an iron hand. The school libraries were searched, and all books having a socialistic tendency were carefully removed. It is even said that one book called *The Social Instincts of Animals* was removed on account of its suspicious name.

Following this suppression the *Yu-ai-kai*, or Laborers' Friendly Society, was organized, and this is today the nearest approach to a labor union in Japan. As is well known, the government will not permit the organization of a labor union. It is illegal to organize or promote a strike, and in accordance with Article 17 of the Police Regulations for Public Welfare, all who take part in a strike are liable to fine and imprisonment. The *Yu-ai-kai* is permitted as a society for social intercourse and uplift only, but undoubtedly this society will become the basis for a bona fide labor union in Japan as soon as the permission to make such an organization is granted. The *Yu-ai-kai* now has about 30,000 members, of whom 12,000 live in the Tokyo region, 10,000 in the West Japan district. About 8,000 are sailors, and 800 are women. The sailors' department is centered about Yokohama.

The organizer and president of the *Yu-ai-kai* is Mr. Suzuki Bunji, a Christian, called the Gompers of Japan. He is at present on his way to attend the Peace Convention in Paris.

At a meeting of the society on January 11, in Kobe, Mr. T. Kagawa, referring to President Wilson's fourteen conditions, said that the

laborers of Japan had fourteen demands; and he read the following as their proposed program for labor legislation: (1) The Right of Organization; (2) Minimum Wage Law; (3) Eight-hour Labor Law; (4) Equal Wages for Equal Work, Whether of Men or Women; (5) Insurance: Old Age, Accident, Unemployment, Sickness, Disability; (6) Profiteering to Be Suppressed; (7) Free Education for All; (8) Right of Collective Bargaining (Strike); (9) Emancipation of Women; (10) Labor Basis for Society, Rather Than a Capitalistic Basis; (11) Public Ownership of Public Utilities (Coal, etc.); (12) Universal Suffrage; (13) Abolition of Conscription; (14) League of Nations and Universal Peace. This is a rather ambitious program, and no one expects to carry out this program all at once. But Mr. Kagawa and other leaders of the movement are carefully studying the present legal status and the steps necessary to gain these points, one at a time. The *Yu-ai-kai* is gradually getting a strong body of sympathizers back of it, and the problems of labor laws, factory conditions, and the education and uplift of workers are being widely studied. There are a hundred members of the *Yu-ai-kai* in the Kansai Gakuin and sixty in the Higher Commercial School of Kobe. Baron Shibusawa is a strong supporter, and leading economists and university professors frequently speak at the meetings.

A point of special interest to us as Christians is the extent of the Christian influence in this movement. Mr. Suzuki, the president and organizer, is a Christian. Mr. Suzuki Jun-ichi, the Secretary and Treasurer, is a Christian. Mr. Kagawa, the Hyogi-in, or counselor for the Western Section, is a Christian minister. Mr. Yasui and Mr. Tanabe, two of the directors in Kobe, are Christians. At one meeting four out of the six speakers were Christians, and the number of references to Christ and his teachings was astonishing. May it not be that we have here the basis for a future mass movement in Japan toward the gospel?